

THE BURMA NEWS



JANUARY, 1934

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

V. 47
1934

NOTICE

1. No Missionary receiving pecuniary support from the Board, shall engage in any similar business, for the purpose of personal emolument, and not at all, unless in the opinion of the Board, the great object of the mission can be best promoted thereby.

2. No such missionary shall appropriate to himself the avails of his labour, or the compensation he may receive for service of any kind: but all avails of labour, and all presents or payments made in consideration of services performed, shall be placed to the credit of the Board, provided that nothing in this article shall be construed to affect private property, inheritances, or personal favours, not made in compensation of service.

3. All missionaries supported by the Board shall, with their wives and children, be considered as having claims on the mission fund, for equal support, in similar circumstances, the rate of allowance being paid by the Board and widows of missionaries, while they continue such, and orphans until the age of sixteen, shall receive the usual allowance.

4. In regard to missionaries who support themselves from the income of their estates, or in any way not inconsistent with their missionary profession, they shall be considered members of the mission, equally with those who receive pecuniary support, and thereafter equally subject to the instructions and general regulations of the Board.

5. Every missionary, however supported, shall transmit to the Board in a journal or series of letters, a regular account of the manner in which he spends his time, and performs the duties of his profession.

6. Missionaries who reside within convenient distance shall hold stated and occasional meetings for solemn consultation and prayer,.....shall attempt anything, new or important, involving expense or otherwise affecting the interests of the mission, but with the advice and consent of a majority of the brethren, as well as in conformity with the regulations of the Board.

7. If a missionary persist in violating any of the above regulations it shall be the indispensable duty of his associates in the mission to give full information to the Board.

(Signed) L. Bolles,
for Secretary of the Board.

Agreed to:—

(Signed) A. Judson,	} <i>Missionaries.</i>
(Signed) J. Wade,	
(Signed) Geo. D. Boardman,	

A true copy

(Attest) Geo. D. Boardman.

*Regulations of the Board of Missions of the American Baptist
Convention adopted April 1827.*

THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 1

On the Frontier

"In the world you shall have tribulation"—how sadly that statement has been fulfilled for many of our Christians in Shan Kai Shin! The robber bands, which were somewhat under control during the rains, are now working destruction and misery without restraint.

We returned here to Bana in October. A month later, messengers from Shan Kai Shin arrived bringing the terrible news that five villages in which we claim hundreds of Christians had been burned by the robbers. Two of the villages were among the strongest of all our villages in Shan Kai Shin—Pa Ce and the Mincha village. I am still thrilled as I think of the enthusiastic welcome with which we were received in the Mincha village a year and a half ago, and thrilled as I recall the great crowds that gathered for the meetings, the intensity with which they listened to the messages, and the joy with which they sang the Gospel songs. But, to-day, the Mincha village is only a mass of charred ruins. Pa Ce (which possessed probably the finest chapel in Shan Kai Shin) and several other villages are lying black and desolate.

The letter we received from Rev. Po Thein, our fine Karen preacher who with his wife and three little children was stationed in the Mincha village, was most pitiful. Thousands

of homeless people, he wrote, were living in little grass or leaf shelters in the jungles or open fields. Their year's crop of rice, which had been harvested and stored in graneries, was all mercilessly burned. Most of them lost everything; and, now, miserable for lack of clothing, miserable for lack of food, they must look forward to the awful probability of famine and terrible suffering in the dark future.

At best, Shan Kai Shin is always on the edge of poverty. Each village does well if it can feed and clothe its own inhabitants in the better years. Now, with thousands made homeless and deprived of their year's supply of food, how can the future seem other than exceedingly dark? And who can tell what other awful disasters may be wrought before the rains come again to check the ravages of those forces of evil? The robbers have threatened to burn other villages, and all too often they carry out their vile threats.

One should not forget, however, that He who said, "In the world you shall have tribulation," said also, "but be of good cheer; I have overcome the world." We are praying that these Lahu Christians may be cheered by that hope which is the Christian's heritage and which has enabled the saints of God to walk victoriously through the deepest tribulations. But

while we pray that their faith may be equal to their trial, we are praying, too, that money will be sent from outside to help care for their needs so their sufferings may be less severe in the long months ahead.

Mrs. Vincent Young.



Dammaletyone

Readers of the "News" will be glad to know that the Mission Press has arranged to take over the publication of Dammaletyone magazine, and will print the periodical at reduced rates. In all that you can do to further the interests of the magazine, you will be shewing your loyalty to the Mission Press, and to the cause of Christian literature in this land. The name of the magazine will probably be changed soon, to be more in keeping with its present aim and contents. When the magazine was started two years ago, the design was to publish a preachers' quarterly, but it soon became evident that a magazine of greater scope and wider appeal would find ready welcome, and with each succeeding number, the magazine has gradually changed, new features being added from time to time, until now it may be described as a Christian family magazine of general interest and popular appeal. The circulation of the magazine has increased, both as regards subscriptions, and also sale of single copies, until it may fairly be said to have a place among the leading vernacular periodicals of the country. Non-Christians by the hundreds are buying and reading this magazine, yet it is always definitely and constructively Christian in message and appeal.

The cost of getting out a well illustrated magazine of this size is greater probably than any of our friends realize, and we bespeak your help and co-operation. The

January Number is to be a Health Number, and is to feature, especially, our medical mission work in Namhkam and Moulmein. Thousands in America have been thrilled and fascinated by that book "Waste-Basket Surgery" and now our Burmese friends have a chance to read in their own language an article which, while by no means a mere replica or translation of any section of that book, is in tone and interest its peer. The work done in connection with the Ellen Mitchell Memorial Hospital in Moulmein is vividly shewn in several articles and in a series of telling pictures.

Other features of the magazine are continued—the Kagawa installment, the brief articles on science and psychology, illustrated, and the Scripture exposition; the prophecy of Habakkuk is the subject of the "Book by Book" article this time. Two new features have been started: a column of cooking recipes by a lady highly gifted in that line, and a Stamp-collecting department, designed especially to interest boys in this useful and educational pursuit. There is a prize competition in Scripture questions which should prove attractive to many.

A. C. Hanna.



Two Weeks in a Rowboat

We have just gotten in from a 22-day trip through our so-called "northern" territory, where we visited all of our churches and village schools, and got into some other places. A very small part of the trip was spent in riding "shank's mare", all of the remainder being done by water. For sixteen days we did all of our traveling, and had our headquarters in a rowboat manned by two stalwart Chin Christians, and steered by one of our patriarchal pastors. Two whole nights we spent in that boat, threading the channels and

more open spaces of the rocky Arakan coast. One night on land we slept in a little, almost wall-less school building, somewhat removed from the village, where we had to build a fire under the floor where we bunked, in order to make the bed warm enough to crawl into. That night we were entertained by a nature chorus of trumpeting wild elephants and howling feline chorus girls (some may have been of the other sex). On land we raised water blisters on our feet; at sea the waves reflected the glare of the sun and peeled, and re-peeled, our faces.

But we had a most "scrumpshus" time! The churches had missed the missionaries during the past two years, and welcomed us royally. Hard times were evident everywhere, but so were smiling faces and hopeful signs. Four of the six churches had baptismal candidates, and a total of twenty were baptized. All of the churches have made definite pledges toward their pastor's salary, in most cases the sum being equal to one-half of the Mission aid. This is a great advance step, for some of the Arakan churches had not before helped along this particular line. All four of our northern pastors are now the pleased possessors of copies of the new, large type, McGuire revision of the Bible. Two bought their own, the other two have had theirs given them by their respective churches. We were able to sell and otherwise distribute many copies of scriptural volumes, and entirely sold out our hymn book supply.

The "we" of this little story includes the two year-old member of the household, who "see-sawed up a' down" from Sandoway to Myebon, Palagyat, Tenanbyin, Thabyuyemyit and back again, and got fat on the way. She was a

regular circus sideshow attraction, and a wonderful help in boosting the attendance figures in our jungle meetings. She remained in Myebon for a week while her parents made the more difficult part of the trip. The others of the party also had excellent health *en route*.

After four days at home we start out, December 23, to tour our southern churches. Next month, if we have the time, we'll write you about our "Two Weeks in a Bullock Cart."

The Hollingworths.



Advance in Kachin Work

In a small way we have had some of the experience the church at Antioch felt when they sent out their first missionaries. For at least eight years we have been advocating the necessity of entering the wide open door of Sumprabum in order to claim the "Triangle" for Christ. With the diminishing resources however, of the Mission Society, that day seemed to recede more and more, so that I turned my attention to the Kachin churches, with the result that in 1930 it was voted by the Kachin Convention to send a couple to enter this open field. But the couple was not forthcoming. Again at the Triannual Convention of the Kachins last March, it was voted that Ex-Deputy Inspector of Schools, Săra M. Robbin who volunteered, be sent with two young men, the Convention to pay his expenses and the salaries of the two young men, as well as furnish money for the necessary buildings.

One big forward step was taken by the Bhamo Christians in 1922, while Mr. and Mrs. H. W. Smith were in charge of the field, namely that all Kachin workers should be paid from funds collected from the churches in Bhamo district. This the churches have done to the present time, and are now supporting sixteen men Evangelists and two Bible Women,

besides paying the salaries of three pastors. The Bhamo churches are now also having a share in this greater enterprise. It was a happy evening, yet a solemn one, when the Bhamo church met on December 7, to pray and say words of encouragement to M. Robbin and two young men from the Bible School, who went with him the next day to Myitkyina, and from there one hundred and fifty miles further north, to the ancestral home of the Kachins.

Very early in my missionary experience, I learned that the Kachins were liberal givers for the Lord's work. This last month I had another splendid evidence of how out of their "deep poverty" they liberally contribute when a worthy object is placed before them. Many months ago, they were informed that our Mission Society could no longer set apart an American Missionary for the Anglo-Vernacular School at Bhamo. If the local Christians were financially able to take over the work we could help them with advice, but could give them no financial aid. The matter was seriously considered. I do not know what the local Burmans and Karens are doing, but I was present at the meeting of the Kachin Christians, when some subscribed one and two months' salary, and others smaller sums, which I know meant real sacrificial giving. I hope and pray that this splendid quality in our Kachins may be richly cultivated and not spoiled by gifts from America.

It seems a long journey from Rangoon to the Kachin hills to spend two Christmas days, and yet in those two days much was accomplished which will be a great help to the church at Warabum where I had the pleasure of taking Mr. H. W. Smith to spend Sunday and Christmas Day with his former spiritual children. I do not know how many gun fires a missionary is entitled to but I do know that, whatever the number may be, it was far exceeded on the day of our

arrival as we were stopped at the decorated village entrance and were escorted with cymbals, gongs and drums to the village church.

After seeing my hasty visitor off at the steamer, I rode in my car fifteen miles eastward towards the Chinese border. Then mounted a small pony and rode for four hours, up the mountain side to respond to a warm invitation from a Kachin church to preach the Dedictory Sermon of their new Chapel. I wish those who are advocating Rural Reconstruction could pay a visit to the Kachin hills and see some of the villages untouched by the Gospel, or such who have rejected the message, and then come with me to one of the villages which is in the process of reconstruction. Dr. Roberts and others laid great stress on vegetable gardens, so in most of the villages they are growing potatoes, cabbages, cauliflowers, peas, beans and lettuce. During the time of Mr. Smith, a carpenter shop was opened. Last cold season I was present at several dedications where Chapels had been erected by former students from the carpenter class in Bhamo. On the 28th of December, I was again present on such an occasion. At this service the carpenters were called upon to show themselves. There were sixteen young men, two of them had been in Bhamo for training and had returned to their villages and in turn taught others. They cut down the trees, sawed them into building timber, planed the boards, and erected this fine new building, now standing on stone pillars, where the white ants cannot get at the wood. They were proud of their job and well they could be. Not only was there evidence of the heaven of a new day in this Chapel, but some of the houses had more sunlight, and wooden floors. How much this will mean for the health and the morals of this people only the missionaries who have in the early days lived and enjoyed the liberal hospitality of the Kachins, can

fully understand. As I see the results of this early sowing, I am thankful that God called me to the Kachin work, and I sometimes wish Drs. Roberts and Hanson could see the fruits of their patient labors. They sowed in faith.

Geo. J. Geis.



Meiktila

The month has been a busy one for us, we have been, for many, the headquarters of Father Christmas. Like him we have been visiting north, south, east and west. But unlike him we have been seen as a rule and collected the pice. Our sloyd department has made a good start in toys but Mrs. Dudley hopes to do better next year. We hope that Rs. 700 may be multiplied by seven another year. We hope also that it will mean not merely the profit of our mission but also of many individuals who may catch the idea and learn some way of making a little money in these days. Thus a new era may begin in Meiktila as in so many other places and we can say with many "sweet are the uses of adversity."

I write from Bhamo which place I have visited three times but not since the dedication of the new A. V. school building. How many are the improvements in roads, buildings and residences, as well as in the mission! Yet the mission staff was stronger in numbers years ago than at this moment. We are glad that a new family is to come and fill the old house that we knew thirty years ago. It does seem that, especially with the going away of Mr. Geis, there should be another family here. But perhaps the time has come that our Burmese children should try their wings and so here is another era dawning among us.

Recently, I was at Minbu and Magwe and it seemed to me that a good young preacher to help the aged U Lu Din was imperative. Then

going to Shwebo and thinking of Ye U, the end of the railway line where once was a preacher, it seemed again we should have a preacher in this region where we would not be treading on anyone's toes in our work. The harvest is ripe, but the labourers are few.

H. E. Dudley.



Celebrations at Pinyinmana

Don't you wish it were Christmas every day. The seventy little children from the Christian families of Pinyinmana that gathered at Mrs. Case's party on Christmas day wished it were so. The groups of students visiting Christmas parties in town and village wished it were so. One group has gone up the Taungdwinggyi line to Kokkagon and I am starting off with another group to celebrate in the mountains east of Pinyinmana at Tein-byaung where some Buddhist Karens are showing interest and our Christians are supporting a worker.

Some of the local village churches are also sending out groups to neighboring villages with pageants, preaching and music to help make the occasion a time for evangelistic contagion and general rejoicing. The Sunday before Christmas, seven students from the Agricultural School, of whom five were Burmans, were baptized. One of these had to break with his family who were all Buddhists. On our visits to our village churches we have been glad to see the making up of some old quarrels and a new unity and good will coming in. This warm evangelistic spirit which loves and labours for the good of others is catching and it transforms life wherever it goes.

An officer from the Education Department of Siam was among the visitors this month. He was returning from a period of study in Europe. He wished Siam might have an agricultural school like this. Another

day, a group of thirty boys from Cushing High School, Rangoon, on a sight-seeing trip were shown around our farm. Three men have been sent by chiefs in the Shan States to learn some of its methods.

I was asked to speak to the Toun-goo District Vernacular Teachers Association on "Gardening" and told them how to keep the curry pot full by growing vegetable gardens on the waste land around the village homes. The wasted resources of the Burman villages rise and strike us at every turn. A one act play which we called "Wealth from the Village Waste" has been given on our week-end trips this month. To change old practices takes repeated visits. Our egg collectors by their repeated contacts and bringing of rewards of better prices for better eggs are beginning to change some of these practices.

I have been reading the Report of the Calvert Committee on Co-operation in Burma. It gives the causes which led to the failure of so many co-operative societies and suggests remedies for the future. It is well worth the study of those interested in developing co-operation in Burma. Now when rural people feel the need of trying new methods to find a way out of their economic difficulties it appears to be a favorable opportunity for missions to help establish co-operative organizations and develop them along sound lines. This work besides bringing economic improvement will help in the production of a new type of character in the village. When the price of paddy is down to Rs.35 a hundred baskets, and other products are correspondingly at the lowest price levels ever known, I find people in the villages are anxious, as they have never been before, to be shown something new. Man's extremity may be God's opportunity to pour a new blessing into the lives of these people. Let us pray that we may be channels of blessing.

Brayton C. Case.

Christmas in Shwegyin

It is very seldom indeed that I write for the News. It would be a very poor paper if it had to depend on me for its articles but this time I have been so happy over our little Christmas pageant that I feel I would like to tell you all about it and so perhaps encourage the repetition of it in other parts of the country another season. It is not too difficult and will work up quite easily in about three weeks time.

This year we decided to do a little differently for our Christmas program. Instead of the usual Karen and English songs and Christmas items, we decided to try it all in Burmese. We had done something of the kind one other year and it had proved very satisfactory so we thought we would try a pageant this time. We chose "The Nativity of the Manger" which is quite a simple pageant with tableaux and songs and the Christmas stories from the Gospels. It was with some misgivings that we started out with our practices for we found only two of the songs that we wanted to use had been translated into the Burmese language. The remainder of the songs were very necessary to the success of the program but whether anyone had them or not was the question. I hastily sent to the Press and to some others whom I thought might have them but the answer came back that they were unavailable. We were going ahead with our preparations intending to use these songs in English though it would lessen the effectiveness of our pageant. Much to our surprise, a letter came one day from Saya Ah Sou containing the very translations we were needing. It was a great joy to us and you may be sure we got busy at once practicing the Burmese.

We had our usual Christmas songs first; then while Thra Kyaw Sein was telling in Burmese something about the meaning of Christmas we were preparing for the pageant. At the close of his speech, the lights were taken out and a hidden chorus of girls voices began the lovely old carol "Silent Night, Holy Night". This was the only song that we had to use in English but nevertheless everything was quiet and all seemed to be listening attentively. During the singing of this song, a lighted lantern in the form of a star slowly rose above the curtains and came to rest near the ceiling shedding a soft light on the platform.

When the girls had finished their song there was a slight pause; then was heard the strains of "Adeste Fidelis" outside the chapel. It came nearer and nearer; then the school choir entered the chapel, each carrying a lighted candle whose soft mellow light lit up their faces and shone on their picturesque hill Karen costumes.

They came down the center aisle and seated themselves in a semi-circle at the foot of the platform. As they sang the "Amen", the outer curtains opened revealing two figures standing in golden-lined niches. They, too, were dressed in the red and white gown of the hill Karen and with the light shining down on them they looked very effective indeed. The one began to read the story of the three wise men, found in Matthew. At the close of the passage, the inner dark blue curtains opened and the Three Kings came on singing, "We Three Kings of Orient Are", the choir in front joining in the chorus. Their song ended as they went off, the strains dying away in the distance.

Next, the other narrator read the story of the shepherds and as he ended, the curtain opened on the scene of the shepherds. The choir

in front sang the story "While Shepherds Watched Their Flocks", and it was pictured on the platform in pantomime, a flood of light from a torch lighting up the angel when she appeared. The angel was Alice Margaret and being white all over added a bit to the realism of the scene.

Next came the reading of the story of how they found the babe in the manger, the curtains opening on the scene with the Wise Men and shepherds about the manger. A bright light from the manger lit up the face of the Madonna as she bent over the crib and also the faces of the others as they bent in worship and in wonder over the manger bed.

I was glad though that the pageant did not leave us there for after the closing of the curtains on this scene, the narrators read John 3:16, then Matt. 11:28-30—"Come unto me all ye that labor," etc., after which the hidden girls sang Gow's setting of "Peace I leave with you, my peace I give unto you". The narrators' last message was "Lo, I am with you always, even unto the end of the world" and the curtains closed.

The choir in front then stood and sang antiphonally with the hidden choir, "Joy to the world the Lord is come" then as they finished that they turned, and with their lighted tapers again sang "Adeste Fidelis" as they went out of the chapel. Their "Amen" which was sung outside the chapel was echoed by the hidden choir within.

After it was all over, someone said to me, "I do not know how much the Burmans got of that. I don't believe they got very much". Perhaps not, but I do know that they could not but see some of the beauty of our Christmas story—a story that always thrills our hearts and one we never tire of picturing in drama and story. Also it helped

our boys and girls to share with others that story and we know that the Holy Spirit can use the willing heart so I am trusting that in some way the message of those stories will sink into the hearts of some that heard.

Alice G. Klein.



New Sagaing Bridge

Sagaing is astir with excitement in anticipation of the formal opening of the Ava Bridge, the first to span the Irrawaddy. All day long the racing boats have been paddled over the course and their drums and the cheers of the paddlers have added their note of excitement to that manifest by the townspeople as they promenade continually along the Strand. For several days now the owners of the fastest country ponies in the surrounding district have trotted their prancing steeds along the two lanes marked out in the sand of the river bed. Then there is the tinkle of the bells of the racing bullock carts which remind one of the sleigh bells of our homeland—and friends. But the excitement of the townspeople is mild compared to that manifest by Officialdom for it is their task to arrange and carry out a flawless ceremony and multitudinous are the details attendant upon the arrival of H. E. the Governor. The muted retrenchments have not yet been published and no one is anxious to make a slip that might mean loss of promotion or possible demotion. And so the show goes on. For a day Sagaing will glisten with something of the royal splendor it once knew under the Burman kings and then it will revert to the status of a township—a bit pathetic—typically Burman.

Our Christians are rejoicing over the success of the Christmas Play, "The Light of the World," which they presented on two successive nights.

It is the first bit of religious drama which they have attempted as a church and of course for weeks during the rehearsals they were openly skeptical as to the outcome. However, they threw themselves into the production with a spirit of co-operation and earnestness which is rarely to be found among groups who are familiar with religious drama. We have all been greatly enriched by the experience. We know our Christians better and they know each other better. They have learned the give and take of co-operative enterprise and something of the joy that is felt by those who participate in drama and feel that their message has been heard and appreciated. Of this we feel sure: many a heart was touched in a way that no other presentation of the Gospel message would have reached. The staunch Buddhist elders of the town attended in large numbers and some have not hesitated to voice their appreciation. We hope and pray that it will be the opening of a door that will swing ever wider to the message of Salvation.

We are very happy in our work and associations here and, now that we have gotten our home somewhat in order, we hope that it will be possible for our friends to come to visit us often. There will no longer be the excuse that Sagaing is hard to reach. There are many places of historic interest within a short distance and, although they are not well marked, still they have their story to tell of ancient splendor. Just now the weather is fine. In a few weeks more it will be getting hot. So come to see us early.

Roger and Beryl Cummings.



Thonze

This month has been an average one with Christmas in addition. Christmas is not a day with us, but a season. This year we had five days of it. On Christmas day we were at Tu Ywa, a village about forty miles

north of here. It is interesting to note the progress they are making. Last year they surprised us with a new chapel. They raised the money for it, made the plans and carried them out. The Laymen's Committee could not find any fault with it, for you can see the Burmese ideas sticking out all over it, inside and out. Purple window curtains adorned the windows, and made the place look as if someone lived there. This year they had a new bell tower, built after a pattern in which the East and the West meet. They raised the money, made the plan and built that to suit themselves. The bell came from Chicago, and was given by the wife of the first man baptized there in Mrs. Ingalls' time. She was so enthusiastic about it that she borrowed the money to buy it. I remember she said that she borrowed money for herself, and she would borrow money for the Lord. However, she was very careful to have the money paid back before the bell was dedicated.

They had a very good program followed by the baptism of three. The road is now open and we will be driving up there every month now till the rains.

Have just been going over the year's work with the pastor. All the seven churches have had baptisms; the least number in any one church was five, and the largest number, sixty. Altogether, there were well over one hundred and fifty, about half on the Thonze field and half on the Zigon field. I wish I could share with you the experiences of winning these folks, and nearly winning as many more. How many miles of travel, especially by the preachers and Bible Women. How many hundreds of sermons and sermonettes. How many folks we have "gossiped with about the Gospel." How many tracts we have distributed or thrown out of the car as we sped along. Yes, and in our morning prayer meetings with the workers we have prayed for them all,

most of them by name — prayed for them and then gone and tried to win them, to help the Lord answer our prayers. What a privilege the year has brought. The interest does not lag, and neither do the workers, and we are looking forward to even a better year with them in 1934.

J. T. Latta.



Maymyo

Dedication.—On November 26, the pastor and members of the Immanuel Baptist Church, Namtu, were filled with gratitude, joy, and thanksgiving, as they assembled to participate in the dedicatory services of their new church-home. The morning service, presided over by the undersigned, included a dedication sermon, by Rev. A. C. Hanna of Mogok, on the text, "I Have Set before Thee an Open Door;" dedicatory prayer by Saya Po Nee, headmaster of the Government A. V. School at Lashio; carefully prepared anthems by three choirs; hearty congregational singing, and a liberal offering. The evening service was a Thanksgiving to God for His loving-kindness in providing His people with a comfortable and attractive house of Worship, in exchange for the residential quarters in which, by esteemed permission of the Burma Corporation, they had held their services for about ten years. The preacher of the morning, presided over the evening service, which lasted for two hours. Anthems by the Namtu Church choir, the Lashio Church choir, by Christians from Bawdwin, interspersed with congregational singing, and special chorus-singing by Lisus and Kachins, (who had walked some twenty miles over high hills, to show their gratitude for visitations to their villages by Namtu's church-members), and a solo by Daw Shwe Ein, in the Shan language, delighted and cheered all present. A "Charge to the Church," by the writer, and a number of brief congratulatory addresses by delegates

from Mandalay, Maymyo, Lashio, and Bawdwin, and earnest prayers for God's blessing and guidance characterized this service, and crowned a notable day.

The Church building, at Namtu, which is 27 × 54 feet in area, has walls of cement concrete, a concrete floor, a corrugated iron roof with asbestos ceiling, platform, baptistry, and two dressing rooms which may be used for S. S. classes. The total cost of land, fencing, road, levelling site, building and furniture, amounted to eleven thousand rupees. Local subscriptions, a donation of Rupees one thousand from "The Burma Corporation Ltd.," and a much-valued gift from a devoted friend of our Lord Jesus Christ and His world-wide cause, in the home-land, provided payment for all the above save Rupees 400 for cost of pews. To every one who contributed of their money towards this urgently needed church-home, and to those who gave the clock, pulpit, chairs, communion-table and table-linen, lamps and memorial-bell, etc., heartfelt thanks are hereby tendered. To the Triune God, we ascribe praise, and to His glory all are dedicated with the fervent hope that a multitude may there find the Saviour, and that the building may constantly witness to Christ and His glorious Gospel.

Baptisms.—At Lashio, forty miles from Namtu, at the humble residence of a Kachin Havildar (Military sergeant), an unique service was held on Sunday evening, December 3. The house was filled with a happy gathering of Christians and non-Christians. The dramatic story of the conversion of Captain Cornelius (Acts 9) was read and expounded, in Burmese by the writer, and translated into Shan by our resident Kachin preacher. Six believers were there examined and accepted for baptism and church-membership. At the request of the house-owner, demon-altars were removed and burned outside his resi-

dence. The following morning it was my great privilege to baptize nine men and two women on confession of their personal faith in and love for Jesus Christ. Six other men, who had been accepted for baptism, Kachin sepoys, were on duty that morning and so had to postpone baptism until my next visit to Lashio.

Translated.—Maung Ba Mu, aged 37 years, son of U Maung Gyi retired Treasury Officer, who from birth was deaf and dumb, but who gave unmistakable evidence of a knowledge of God and faith in Him, and loved to attend Divine service and assist in taking the offertory and in other Christian work, passed over to the other side (Mark 4:35) last week. His speechless life witnessed for Christ. His funeral was attended by a large company.

E. Grigg.



Judson College

The first Baccalaureate Service to be held in the Judson College Chapel was that of the class of 1933, held on Wednesday, the 6th of December. Dr. Wallace St. John, Professor of Philosophy and Pastor of the Church, preached the Baccalaureate sermon, and the Principal's address was delivered by Mr. Rickard.

The Convocation of the University of Rangoon was held in the afternoon, and degrees were conferred by the Chancellor, upon graduates of the constituent colleges: University College, Judson College, Medical College and Training College for Teachers. Judson presented one candidate for Master of Arts, with Honours in Pali; nineteen for Bachelor of Arts (two with Honours in Economics, and one with Distinction in Philosophy); and four for Bachelor of Science. Former Judsonians also appeared for the degrees of Bachelor of Medicine and Bachelor of Surgery, Bachelor of Education, Bachelor of Laws, and for the Diploma in Teaching.

The Principal's Dinner, on December 21, was held in Benton Hall Quadrangle, and proved a very happy occasion for the students and for the staff and their families. Over thirty students went to the Student Conference at Allahabad, accompanied by several members of the Faculty, and by a group from the Seminaries.

Recent speakers at the Weekly Assemblies have been Dr. Visser 't'ooff, General Secretary of the World Student Christian Union, and Dr. Frank E. Eden, President of the College Trustees, who spoke on "The Symphony of Success" on December 22.

The Ranger Company of the Girl Guides, led by Mrs. Dickason, gave a lawn fete and entertainment on December 8, and at the Annual Regatta of the University Boat Club, Judson again won the U Ohn Ghine trophy for the Clinker Fours intercollegiate race. Company C, of the University Training Corps, also regained the U Po Chu Challenge Cup for Musketry.

Dr. St. John is once more carrying the active work of the Pastorate, in addition to his duties as Professor and Lecturer in Philosophy, and several young people of the college and the community have made public profession of faith and been baptized. Dr. Cochrane, of the Mildmay Conference, occupied the pulpit on the occasion of his recent visit to Rangoon.

W. B. C.



A Trip to Mergui

Ever since I came here to take over the work from Mr. Streeter the Christians in Mergui have wanted me to come down. October was my first opportunity. Miss Shivers, who was spending her vacation with me accompanied me. We reached the mouth of the river about midnight and waited there for the steamer which took us aboard in the morning. We were anchored there until all the cargo was discharged at noon; then

we had a beautiful trip along the coast until we reached Mergui about 7:30 p.m.

As soon as the ship stopped, the small boats from the shore clustered round and there was a great hubbub as they crowded and hushed each other in their effort to get passengers. We did not care to go ashore in the confusion so we remained on board until next morning. The pastor of the Telegu church and some of the members came to meet us and we went with them to the town and church building where we were to stay. We found a very good building with a small room 10' X 16' at the back of the assembly room where the pastor stays. He had very kindly prepared it for us and we soon had our cots up and settled for our brief stay.

When we landed, we found Dr. Chain's car waiting for us. Dr. Chain is the Karen Civil Surgeon and his wife is one of our Judson college graduates. They have three fine little boys. She took us first to the home of our Burmese preacher and his wife, then to the hospital where Dr. Chain is in charge. After that, she took us to the home of another Judson College girl who is teaching in the Government High School. She was very glad to see Miss Shivers and to hear the college news. Before returning we had time to go to the bazaar and see some of the pearl ornaments for which Mergui is noted.

Sunday morning, at 8 a.m., the Burmese preacher and his wife came and conducted a Sunday School. There were the children of a few Karen Christians and some Buddhist children. I spoke to them for a few minutes after the lesson. After the Sunday School, we went with the pastor's wife to the homes of all the Christian Karens. There were so many dear little children, happy and well, that it made ones heart glad. At one o'clock the Telegu Christians held their preach-

ing service and it was for that that we had come. There were two women and over two hundred men at the service. After the sermon I was asked to speak and Miss Shivers to pray. The young man who was to translate for me came early so that I had had time to go over the talk with him and he did very well. It was very encouraging to see the large audience.

After the service I met with the deacons and some men who wished to be baptized. The testimony of each one was that someone had asked him to come and he had attended the services. One older man seemed very much in earnest in his desire to be a Christian. Only one of the men could read and we suggested to the pastor and deacons that they have night classes for the men who cannot read so that they may learn to read their Bibles and hymn books. Most of the men do coolie work on the boat and have to work very hard on the days the boat comes in but are not so busy on the other days. As I understand it, the Telegu people have built the church themselves and they have kept it in good repair. It was well earth oiled and had a new roof. I looked at their account books, which were very well kept, and saw both of these items. I was very glad to have this time of meeting and talking informally with the leaders. I forgot to mention one of the important things in services out here. We had to shake hands with each person before they left the church. Miss Shivers was going to stand back because I am the missionary in charge but they called for her to come too. No partiality shown. Nor was there any shown when we left. Some of the men came early to take our baggage to the boat. They said that they had something for us and in their hands were two of the beautiful shells carved in the shape of a basket and a small pearl plate

for each of us. We held a little prayer service with them and asked God to keep them in their service for Him.

As our boat did not sail until Monday evening, the Burmese preacher said that he would take us to the homes of some of the Buddhist people who would receive us. We walked to the other side of the town and went first to a druggist shop. There were three daughters in the home all of whom had been in our Mission schools. The eldest had also been to Calcutta and is a doctor. The Indian pastor had come too and, while we were all four there, Mrs. Chain and the Burmese preacher's wife came in Chain's car. The people at the druggist shop very kindly offered their car and we all went off to call on some more Morton Lane girls who are teaching in the Municipal Girls' Vernacular School. One girl had three maiden aunts who are watching her very carefully. There is an eager happy look on her face, and they are "afraid she will become a Christian" but if you ask me I should say she is one now but, they do not think she is until she is baptized. Another girl is married and has three children. I asked her if she ever read her Bible or prayed. She did not answer in the affirmative but she volunteered that she liked to sing the songs she learned in school very much and she was teaching her little girls to sing them. The third girl was head mistress of the school. We went into her home too. We had great difficulty in not staying for a feast in each house. We had to keep excusing ourselves because they feel that they have not been really hospitable if guests do not eat in their house. We made all of these calls before school began; then we went to see the pearls — real pearls. Mrs. Chain took us to the home of the Mohammedan who has the pearl

fisheries at Mergui. He took us upstairs and had his daughter show us all of his lovely pearls. Besides the things made from the shells which were very pretty, she showed us the real pearls. I held in my hand one large pearl worth Rs. 5000. It was a lovely thing. She had some beautiful necklaces. She put one around my neck and I went and looked in the mirror—for one brief moment I was wearing many hundreds of rupees around my neck. I should not want to own it but I did enjoy putting it on.

Altogether the trip was one of great profit and pleasure. Whenever I am I shall often look back to that church filled with Indians and be encouraged by their faith. And when you pray I hope you will remember this southernmost bit of Burma with its group of Indian Christians; with its Burmese preacher and his wife in a vast Buddhist area with many villages to tour; and please do not forget the girls from our mission schools back in their Buddhist and Mohammedan homes but with a light in their faces and a great joy at seeing someone who represents the love of those schools to them. Do not forget Dr. and Mrs. Chain as they minister to the sick and as she keeps in touch with these girls.

Ida W. Davis.



Dr. McGuire Writes

Four months to-day since we left Maymyo. It seems much longer than that. A pleasant voyage all the way, and a month and a day after leaving Rangoon found us at Plymouth. Spent a month in sight-seeing in England and Scotland and enjoyed it much. Sailed from Glasgow on 16th. September. Our ship called at Boston where we saw Dr. and Mrs. Cummings. Reached New York on 25th September. After almost three weeks in and about the

great city we sailed for San Juan, and five days later were at home with our children and their children in this tiny island of Puerto Rico. It is five miles out in the country where we live and our son's home is three miles further on. The distance is nothing with a car, and motor coaches also go regularly. The landscape, the foliage, the sunsets are great from this house; cannot be beaten even in Burma. We are both well and hope to have a good time here this cold season.

The annual report came to hand the other day and it gave me a surprise. According to the report, it was Miss Ranney and Miss Phinney, and not Saya Tha Din and I, who read the proof of the revised Bible we have been getting out. I am wondering how the well-meaning, over-worked editor of the report came by that idea. As a matter of fact every line of the Old Testament proof was read by ourselves and by no one else. We also read the first proof of the New Testament after Miss Phinney had herself read it; subsequent proofs she kindly cared for without our help. The important matter of course is not *who* read the proof but *how* it was read. But we wish the facts just the same.

We do not and we never shall forget Burma. You are in our hearts, brothers and sisters, and in our thoughts and our prayers. It grieves us to think how the work is being cut on every hand and how few you are coming to be. But better days will come, Christ will not fail.

Here is a word from Dr. Zwemer:

"The Cross of Christ is the only hope of the world. Our constant danger is that we cry, 'Behold this new opportunity. Behold our new methods. Behold our human-brotherhood' and forget to cry, 'Behold the Lamb of God!'"

In these days of depleted funds and forces when we are studying where to put the emphasis, these words come to us with the right ring.

J. McGuire.

Kelly High School

December always stands out in Kelly for two things, so far as the students are concerned: the Second Quarterly Test and the Christmas Vacation. This year we decided to have our tests early, so as to get our papers all marked and the report cards off, if possible, before the holidays began. We succeeded very well in the first, but not so well in the second. Some of the reports got off before Christmas, but several of them had to wait over until the Christmas festivities were over. Quite a number of the boarder boys did not go home this vacation so that I have had my Sunday School class each Sunday as usual. The boys thoroughly enjoy the Sunday night sings which we have been having lately, and especially the one we had Christmas Sunday night, when all the boys gathered in our living room sitting on the floor and crowded so closely together that they had to sit on each others feet. The month has also been marked by considerable activity in field sports, since most of the tournaments between the four clubs, as well as the teachers' tennis tournament, came off during December. This is the second year that we have had a "baseball" contest in addition to badminton, basketball, and tennis. Two brothers struggled for the championship in tennis, the younger winning by three sets to one in the finals. The interest in baseball was so keen that the boys even petitioned me to allow them to get out of school early on the days when baseball was being played. I thought best to keep up the interest by not permitting the privilege. Our annual Sports Day was postponed this year until January 13, and as a result, the boarder boys who remained in the dormitory during the holidays have been enjoying themselves running and jumping, besides preparing the hurdles and other equipment for practice as soon as school re-opens on January 3.

H. E. Hinton.

Baptist World Alliance Sunday, 1934

A Message to the Members of Baptist Churches in all Lands

I. One of the important innovations of the Baptist World Alliance is "Alliance Sunday", on which all members of our communion throughout the world unite in praise and prayer to our Father in Heaven, and we move towards an answer to the prayer of our Lord: "that they may be one."

The first Sunday of February has been for years "Baptist Sunday"—a symbol and a prophecy, presenting to our eyes the glorious image of the union of believers in faith and obedience to Christ, a union in faith individually professed and actively lived: "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all....." (Eph. 4:4-6).

Let us—O Brother Baptists of all the world—offer praise and thanks to our God and Father for the union of hearts and Churches in close fraternal bonds.

II. In this period, when our task of Christian testimony is so trying and difficult, ought not all Baptists to unite in contrition and confession? We should recall the solemn collective confessions of the ancient people of God during their periods of trial. Let us read for example the prayers and confessions of Daniel 9:3-19 and Nehemiah 9; and in the same spirit, Brother Baptists, let us confess our sins. The spirit of worldliness has penetrated too deeply and widely into our fellowship. The worship of Mammon has stained our conscience and marred our activity. Perhaps we have attached too much importance to numbers and to the power of money, and given secondary importance to spiritual values (which our Lord placed always first) rest-

ing our confidence upon methods adapted rather for wordly gain than for the advance of the Kingdom of God. Yes, indeed, brothers, we should confess our sins and humbly acknowledge: "O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day! " Remember that after confession the people of God recovered life and hope and received the holy privilege of giving the Redeemer to humanity. From their ranks came the "little flock" to which the Great Commission of Jesus was addressed: to carry the Gospel to all the world. This subject is one which should find rich expression in the prayers made "with one accord" (Acts 2:4-6) on our Alliance Sunday. The Lord grant us strength to take up with fresh consecration our mission in the world, in the spirit of the "little flock" of the Evangel and the heroic Anabaptists and Baptists of the Sixteenth and Seventeenth centuries, who "endured the cross, despising shame" (Heb. 12:12) and triumphed in Jesus Christ despite persecution and martyrdom. May the first Sunday of February become a day of happy reconsecration in every country under the guidance of our Lord.

III. Let us therefore offer thanks to God for all that He has permitted us to do for His cause; seek His pardon for our failure to realise the divine beauty of the Message confided to us; and entreat that during the coming year, our Lord will arouse our conscience and memory and reanimate our zeal in His service.

IV. In addition to these fundamental matters, let us ask of our Heavenly Father:

That His Spirit may descend upon the nations in this critical season, leading them to mutual understanding and solidarity.

That our persecuted brothers, and all who endure tyranny in any land may receive power and patience to stand fast, and that the hearts of their persecutors may be turned to understanding and goodwill.

That philanthropic and ecclesiastical institutions and missions in all lands may find in the devotion and selfdenial of Christian man the means to their maintenance; and that the Holy Spirit may enable the preachers of the Gospel to be effective instruments in winning souls to Christ and edifying the churches.

That the Baptist World Alliance may be assisted from above in leading our people to a deeper realisation of their true mission on earth.

That the words spoken of the apostolic church may be applicable in the coming year in the experience of our own and all truly Christian communions: "The Lord added to them day by day those that were being saved". (Acts, 11:4-7).

John MacNeill,

President.

J. H. Rushbrooke,

General Secretary.



A Worthy Book

It is not often I pose as a reviewer of books, but when I run across a book of such unusual worth as Dr. Robert E. Speer's "Finality of Jesus", I feel constrained to share my find with others. Here is a book which for our times and problems is of monumental worth. It will richly repay every missionary to read it. I secured a copy at the Press for Rs. 8-4. The one chapter on "Can we still hold the primitive view of Christ" is many times worth the price of the book. From beginning to end the book is heavily documented with the choicest of quotations from outstanding

Christians from the times of the apostolic Church until the present. It is a compendium of valuable material for the public speaker, and much of the book can very profitably be worked over for pastor's classes. Though it was not prepared as a reply to some of the extremists of the Laymen's Report, it is nevertheless a very scholarly and sufficient reply to parts of that report. We all know that Dr. Speer is one of the brightest scholars Princeton ever turned out, and his scholarship is not that of the study alone, but of forty years of practical experience in connection with a great Mission Board with work among many races. It is this deep experience which makes the book of such especial interest to the missionary.

Field Secretary.



Karen Bible School

Our girls were greatly helped by Miss McKay's message to them last week in which she spoke of the students as

Picked
Prepared
Placed

We have seventy-seven girls at present though eighty-two have been with us most of the time. This week-end four groups of about fifteen each will go to nearby villages for six days with the Christmas message of Joy and Love. The rest wish to be of help to their relatives and friends. There has been much joyful preparation in anticipation. Please pray for all the girls of the Karen Bible School that they may truly be "picked, prepared and placed" for Christ's own glory and a real blessing to many in Burma.

Violetta R. Peterson.

"Touchiness, when it becomes chronic, is a morbid condition of the inward disposition. It is self-love inflamed to the acute point."

—Henry Drummond.

Graduations

The Karen Women's Bible School will have its graduating exercises January 29, 1934, at 6:30 p.m., in the Brayton Memorial Hall, Ahlone. All are very cordially invited. Nineteen girls will graduate.

Violetta R. Peterson.

The graduating exercises of the Burman Woman's Bible School will be held on Saturday, February 3, at 6 p. m. Friends are cordially invited to attend.

G. E. T.

The Graduating Exercises of the Burman Seminary will be held on Tuesday, January 30, beginning at 4 p.m. instead of 2:30 as heretofore. After careful consideration, the Faculty think that this hour will be more suitable. Owing to the change of hour and lack of funds as well the Seminary will not serve tea as heretofore. We hope there will be a large representation of both missionaries and Nationals.

Ba Han.

The eighty-ninth anniversary of the Karen Seminary will be held on Wednesday, January 31, at 2:30 p. m. The meetings of the Alumni will begin on the previous evening at 6:30.

All friends are cordially invited to be present at the graduating exercises on Wednesday and at the tea which will be served afterwards on the lawn.

H. I. Marshall.



Arrivals

On January 1, by S.S. *Amarapura*, Rev. and Mrs. R. B. Buker and children, Rev. and Mrs. R. S. Buker, M.D. and children designated to Kengtung, Miss Mary D. Thomas of Kemmendine and Rev. and Mrs. J. M. England, designated to Kachin work in Bhamo.



Acknowledgment

The Orphanage committee wishes to thank all who responded to our Appeal which was sent out before Christmas. We are hoping that the Sunday School Day collections will come in also after our appeal in the Sunday School papers. Sunday School Day is the second Sunday in February which is the 11th this year. We depend so much upon these two appeals for the support of this work.

Please send checks and money orders after this to Miss Stella Ragon, A. B. Mission, Moulmein.

In His service,
M. G. Hackett.

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GOSPEL OF JOHN BURMESE

We have just published the Gospel of John in Burmese in large bold type. This should be especially useful for old people and children. They cost much more but we are selling them at 2 pice each net.

AMERICAN BAPTIST MISSION PRESS